

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## If Billy Graham Comes to Chicago

By the Editor

Some months ago Chicago daily papers carried the headline, "Chicago Federation Won't Back Graham Crusade."

The article said, "The Church Federation of Greater Chicago has decided not to join in sponsoring a proposed 'Chicago Crusade' by Evangelist Billy Graham."

"The negative action was taken to avoid a split among the Federation member denominations, according to a statement released today."

"Twenty-six member bodies were asked last fall to respond to a questionnaire on the issue. Answers were received over a period of months."

These replies indicated that about two thirds of the denominational groups which make the Chicago Church Federation did not agree to go along with the campaign. So the Church Federation declined to sponsor the Graham campaign proposed for Chicago.

But Charles J. Anderson, executive director, from the Midwest regional office of the National Association of Evangelicals in Chicago, immediately announced in the newspapers that "the move to bring Graham here actually may have been helped, not hindered by the Church Federation of Greater Chicago's decision not to back a crusade."

"Some Evangelical groups that might have 'shied away' if the federation had endorsed the crusade, 'now probably will give their whole-hearted support,' he declared."

ed," according to the newspaper statements.

Again the Chicago paper says, "Anderson has proposed that a 'neutral' committee, made up of all groups backing a Graham crusade, act as official sponsoring body."

In another newspaper article, Dr. Charles J. Anderson has been quoted further: "It probably will mean," he continued, "that certain individuals and theologically conservative groups who would have hesitated to co-operate with the federation in sponsoring a crusade will work willingly with a committee."

Originally a group of fundamentalists, Bible-believing Christians, invited Dr. Graham to come for a campaign in Chicago. I was an invited guest on the committee, since I had helped conduct a

(Continued on page 11)

## More About

# CROWNS FOR CHRISTIANS

By Dr. H. A. Ironside,  
Late pastor Moody Memorial Church, Chicago

(Last week we ran the first part of this wonderful message by Dr. H. A. Ironside on "Crowns of Reward for Christians." Dr. Ironside showed that salvation and rewards are two distinct lines of truth, but that a Christian may earn "an incorruptible crown," "the crown of rejoicing," "the crown of righteousness," "the crown of life," and "the crown of glory." Now read the rest of the great message. Ed.)

### "The Crown of Life"

The next victor's wreath of which I would speak is the crown of life, concerning which we read in two distinct passages. James 1:12 tells us,

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

And in Revelation 2:10 the Lord comforts the church in Smyrna with the words,

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life."

It is noteworthy that in each of

these passages we have suffering saints in view: children of God exposed to bitter trial, even going to the length of intense, malignant persecution by Satan's emissaries. God could easily hinder these cruel foes; He could quench the fierce flames of affliction; He could turn back these overwhelming floods of sorrow. But He chooses rather to enable His tested ones to overcome in the day of trial than to free them from trouble. And this not because He takes any delight in the anguish of His distressed people, but because this very tribulation is a means of discipline which results in lasting blessing "to those who are exercised thereby" (Heb. 12:11). He sits by the fining-pot and watches intently till He sees His own countenance reflected in the melted silver. He walks with His persecuted ones in the furnace, though it be heated seven times more than ordinary. And "he giveth more grace," that they who look to Him may suffer and endure.

Then when the day of manifestation comes He will bestow with His own once-pierced hand the crown of life, upon all who have fought and overcome.

When afflicted with a thorn in the flesh—"a messenger of Satan" sent to buffet him (lest he should be exalted above measure because of the abundance of the revelation he had received when caught up to the third heaven), Paul tells us he besought the Lord thrice that he might be delivered from the trial. But the answer came, saying in effect: I will not take

the thorn out of your flesh, Paul; but I will do something even better for you than that; I will give you grace to bear it, and to glorify Me in it.

"My grace is sufficient for thee; for my strength is made perfect in weakness!"

And Paul at once ceases to cry out for deliverance, but exclaims with chastened confidence,

"Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me."

He was but living out what he

(Continued on page 13)



Dr. H. A. Ironside

## The Great Gulf Fixed

"The Scripture of Truth"

versus

The Substitutes of Modernism

By Rev. J. B. Rowell, B.Th.  
Los Angeles Baptist Seminary, Los Angeles, California

The world is not lacking a Judas—as in the long ago, the betrayer is at hand. The church of Jesus Christ has stood the shocks directed at her from without, but what shall believers do, where shall they stand, when some Judas is at work within the camp, with a "Hail Master" on his lips but treachery in his heart? Yet again: what, when there stands between those who would be faithful disciples and the Judas, one who, while professing loyalty, is all the time giving the recognition and the where-withal which but expedite the betrayal!

Within the churches of our day there stand the old-time evangelical and the modernist. The evangelical reveres the Bible as the Word of God, whereas the modernist treats it as a scrap of paper to be besmudged or clipped at will. Now, where do you stand? You cannot stand on both sides, and it is useless to try and wobble between, for there is a great gulf fixed.

### The Gulf Between Atheism and Christianity

It requires no argument to prove that this gulf exists. Atheism is the avowed enemy of Christ and His Gospel, but atheism is honest in that it wears its label so that all the world knows what it is and what its purpose is. Then there is

### The Gulf Between the Lost Sinner and the Saved Believer

In this connection the title of this paper had its origin, when, as recorded in Luke 16, Abraham said concerning Lazarus and the rich man, "Between us and you there is a great gulf fixed." This great gulf is only bridgeable by the Cross of Calvary, and this by an experimental knowledge of Christ as Saviour and Lord in time if we are to realize its benefits.

(Continued on page 6)



Rev. J. B. Rowell

## Unconverted Because You Will Not Come?

By Evangelist John R. Rice

"Ye will not come to me, that ye might have life."—John 5:40.

The fact that sinners do not come to Jesus is sad, but far worse is the sad fact taught in the Saviour's words in John 5:40. The tragedy is not that people DO not come. It is not that they CANNOT come. It is not that they do not KNOW HOW to come. No, it is that they WILL NOT come. A wealth of sadness is in these words, "Ye will not come to me, that ye might have life." What is it that stands between a sinner and salvation? What is it that stands between the sinner and peace, forgiveness, a new heart, everlasting life and Heaven itself? It is simply his own wicked, stubborn will.

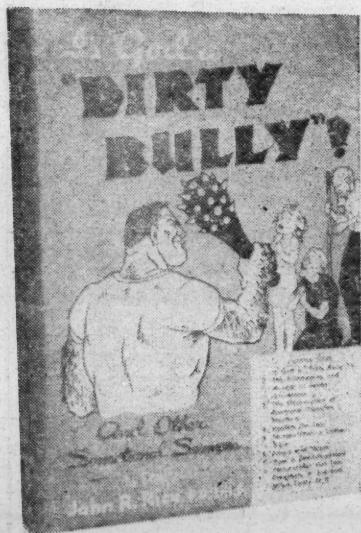
Someone has said, "The one thing you own is your will." Some dictator might be able to make you do what you did not want to do. By torture, such as communists use in Russia and the gestapo used in Nazi Germany, you might be compelled to tell secrets you never intended to repeat, or to betray friends and loved ones whom you had vowed to protect forever. People might seize your property, might take away your liberty. They might put out your eyes, or amputate your limbs, or take away

life itself. But no human power, no government, can control your will. You can still want what you want. Persecution might make you betray your country but could not make you hate your country. Persecution could make you say, "Heil, Hitler!" but could not make you love Hitler. Circumstances might make you eat black bread and cabbage soup; but they could not make you quit perfering sirloin steak and strawberry shortcake. That realm of the soul where a man says, "Yes," or "No," "I love," or "I hate"; where he says, "I will," or "I will not"—that is the last fortress of a man's soul.

And with all the reverence of my soul I say that a holy God will not batter down the door of the will and save a man who does not want to be saved, who will not come to Christ.

Why do not people come to Christ? They do not want to come! Why do sinners not repent? They do not want to repent! Why do sinners not trust Christ for salvation? They do not want to trust Him!

These words of Jesus, "Ye will" (Continued on page 4)



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## THE EDITOR'S Notes by John R. Rice

My, what a heavy schedule the Lord and His people have provided me with during the summer! I was at home one week in July, four days in August, two and one-half weeks in September, six days in October. I thank God for the crowds, for the hundreds of preachers God has enabled me to speak to, and the blessed outward results. And I thank Him too for the strength He has given. I am well and strong and happy.

It was a fine five days Dr. Bob Jones and I had at Wilkesburg (suburb of Pittsburgh) with the Greater Pittsburgh Evangelical Minister's Fellowship, October 20-24. Over thirty pastors took part, and people came from as far away as Altoona, Pennsylvania, and certain Ohio cities.

On Wednesday, October 29, I had a blessed all-day meeting with the Michigan State General Association of Regular Baptist Churches, at a meeting at Immanuel Baptist Church, Flint, Michigan. I spoke three times in the day. I was told that fifty-six pastors were present in one service, others, I think, in other services in a blessed moving of God's Spirit on our hearts together. I was on the train two nights going and coming.

Tomorrow night (Saturday night), we have the banquet to celebrate "Investment Evangelism" and to report the gifts. Then Sunday morning I fly to Plymouth, Pennsylvania (near Wilkes Barre), for four days at Ebenezer Baptist Church, Dr. Hettinger, pastor, and with other churches co-operating.

Thank God for the blessed warmth in our heart, the preaching with tears, the moving of God's Spirit on many, and for strength to do His work!

### Over \$20,000 Cash, More Promised in "Investment Evangelism" To Date

Tomorrow night at the Sword banquet, we will turn in a report of the gifts which have come in to celebrate the twenty-fourth anniversary of THE SWORD OF THE LORD designated for "Investment Evangelism" to pay off long-term loans, and to provide working capital for this Christian foundation.

A report before me shows that \$20,809.25 has come in cash in these five weeks or so. Another \$690 has been pledged to come soon, and other pledgers have promised \$185 a month until we are notified otherwise. We believe there is already one promise of \$1,000 to come the 31st of December, and a promise of \$100 in January. Others no doubt will give their gifts so they may be reported and deducted from income taxes for this year.

### Renew Your Subscription Today

Remember, you can get THE SWORD three full years for \$7, plus free beautiful, stirring book, *Is God a "Dirty Bully"?* One year, plus book, \$3.

We have not yet reached the \$50,000 which we asked as this birthday gift, but we believe that through the year the total gifts for this purpose will reach that amount, and we earnestly thank God.

And what have these gifts done for us? We have paid thousands of dollars of printing bills and brought our accounts up to date. When printing and mailing of THE SWORD OF THE LORD amounts to about \$2,000 a week, or about \$8,000 or more a month, you can see that few weeks in arrears mean many thousands of dollars.

Besides that, we have paid off during this year about \$18,000 worth of long-term notes and thus have stopped interest on these loans.

Our three pieces of property are clear and paid for, but we still owe thousands of dollars which are borrowed in long-term loans on which we pay four per cent interest. We hope in the next few years to pay off all these long-term loans, and thus stop interest payments and make THE SWORD OF THE LORD secure for the future. Meantime, we thank God for His great blessings. THE SWORD OF THE LORD is in better condition financially than it has been in many years. But there is still serious need which God's people will help us take care of, we know.

### 16 Pages Instead of 12, Did you Notice?

For five weeks this fall we have published sixteen pages per week instead of the usual twelve. The reason is to make room for a number of large, full-page advertisements, needed to help pay expenses, and yet have room for our regular features—three full-length sermons, answers to Bible questions, and other features.

You will do us a very great favor if you will consider the remarkable bargains, as they seem to us, offered in these ads in THE SWORD. We have checked very carefully on the material which is being offered. We find it to be of fine quality and as advertised, and we find the prices to be unusually reasonable. It is only fair to tell you that the way you respond to these advertisements will mean a great deal to THE SWORD OF THE LORD. If you make the ads pay for our advertisers, it will mean future prosperity for THE SWORD. Will you look over the advertisements now and see what you can use for your own profit as offered in these ads? And you will see that we are still maintaining the fine assortment of spiritual reading material always carried in THE SWORD OF THE LORD.

## INCIDENTS and Illustrations

By Evangelist Robert L. Sumner  
Contributing Editor

### Hollywood and the Home!

Hollywood's gross misrepresentation of true life and its glorification of evil is no secret to anyone—not even its most ardent supporters and defenders. However, in the past few months Cineland has been stooping to new lows in the matter of its presentation of family life. A secular magazine, *Woman's Day*, the supermarket favorite of millions of housewives, recently had this to say about the subject:

"Hollywood's view of the American family has in past months been something less than flattering. In *Peyton Place*, for instance, several ugly scandals warp the lives of children and parents alike; in *Hot Spell*, a wife tries to hang on to a husband who has grown tired of her, and the husband has lost communication with his grown-up children; in *The Long, Hot Summer* a son goes so far as to try to burn up his father by setting fire to the barn; and in *Ten North Frederick* a new skeleton pops out of the family closet at regular intervals. Gloom, frustration, and tragedy hang over all these family circles.

"But hardly ever has a family gone at it hammer and tongs the way it does in *Cat on a Hot Tin Roof*, filmed by M-G-M from the Tennessee Williams Pulitzer prize-winning play. A southern mansion has been rocked to its foundations by the news that Big Daddy, the head of the quarrelsome household, is going to die of cancer. Which of his two sons will inherit the estate? Big Daddy's favorite, Brick, has taken up drinking as a profession now that he is over-age as a football star, and refuses to share a marriage bed with his beautiful wife, who thus appears doomed to childlessness. Brick's brother has enough children to form a dynasty, but his wife is greedy and grasping, and her kids are about as pleasant a brood as have yet appeared on the screen.

"Before this greedy group works out matters there have been a lot of verbal fireworks....

"But how account for all these dim views of American home life? For one thing, Hollywood's search for new and striking subject matter has led it in the direction of books and plays that might have in the past been regarded as too strong for vast public consumption. It is unfortunately almost a dramatic law that a normal home life is not as interesting, *fictionally*, as an abnormal one. But it may also be true that Hollywood is concentrating too heavily on sensationalized versions of family affairs. If these were true portraits it would appear as though a psychiatrist and a police officer were needed as standard equipment for every American home....

Such is movieland's perversion of basic Americanism—the home! Incidentally, without claiming to be a prophet or the son of a prophet, let me predict that the immoral, disgustingly revolting film, *Cat on a Hot Tin Roof*—because it stoops to new lows on the silver screen—will cop most of the Academy Awards at the presentations next spring!

### Uncle Sam's Indebtedness

According to the figures recently released by the tax foundation, by the end of this fiscal year the United States Government will be in the record high red of 284 billion dollars! Divided equally, this is equivalent to a \$5,240 mortgage on every family in the United States. Worried financial experts are wondering how long we can go on at this mad pace before the bubble bursts!

### Exact Measurements!

When school officials at North Massapequa, New York, told John

O'Connell that his five-year-old son, John, Jr., couldn't ride the school bus to kindergarten because the family lived inside the half-mile limit of the school, they weren't reckoning with the determination of the Irish! First, the distraught daddy drove his car from house to school, checking the mileage on the speedometer. When school officials were not satisfied with that report, O'Connell purchased a tape measure and began measuring the distance foot by foot. Up one street and down the other he went until he had determined the distance: *exactly 160 feet in excess of the stipulated half-mile!*

He reported his latest findings to the school, they made an official recheck, and John, Jr., is now riding the bus! O'Connell's comment was: "One of those streets he had to cross has very heavy traffic. It was worth the time and trouble—and all those disbelieving stares from motorists and passers-by." Trouble, humiliation, scorn, rebuttals, etc., were all insignificant in the light of the fact that his effort might save his boy's life.

Would to God that the average saint felt the worth of souls precious enough to pay any price necessary to win them! Such was

## A Spiritual Investment

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the attitude of the apostle when he wrote: "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:13-15).

Evangelist Sumner can be seen and heard at

Thru November 30:  
West Chicago Baptist Church  
19510 West Chicago  
Detroit, Michigan

December 2-14:  
Calvary Baptist Church  
Macomb, Illinois

## Did he say "Dirty Bully," Oscar?



"Some humans must be mighty dog-gone crazy, Oscar!... Think of a mere man calling the gracious God who made us all, a 'dirty bully'!... Dr. John R. Rice really cleaned that old bishop's plow for talking that way, tho, didn't he, Oscar?... I sure hope lots of folks will get Dr. Rice's new book containing that message, *IS GOD A 'DIRTY BULLY'?*... It will open plenty of eyes, believe-you-me!... Too, Oscar, there are six other equally sensational sermons in that big library volume of more than two hundred pages, priced to sell for only \$2.50 per copy... It ought to go as fast as that angora kitty we chased up the tree just yesterday... But if it was me, Oscar, I would get a *free copy* by sending in subscriptions to THE SWORD OF THE LORD, America's foremost revival weekly... Dr. Rice is offering *free* his new book, *IS GOD A 'DIRTY BULLY'?* with only one year's subscription to THE SWORD and \$3... Or Oscar, you can get it *free* with three subscriptions and \$7... Or, better yet, send in ten yearly subscriptions to THE SWORD with \$19 and get the book *free*... Don't forget, Oscar, all Canadian and foreign subscriptions are 50c per year extra because of additional postage THE SWORD has to pay... In this offer a three-year subscription counts the same as three one-year subscriptions... And any of the subscriptions can be either new or renewal... Don't be lower than a dog, Oscar; rush subscriptions *immediately*—enclosing cash, check or money order—to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois."



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# Kid's CORNER

By Aunt Joy

"Unclean, unclean," Jose cried out. He bowed his head and covered his face as a group of Jewish merchants drew near the small village outside of which Jose lived. Jose drew back into the shadows as he saw the look of disgust on the faces of the fat bearded merchants.

"Take care, brethren," warned one of the merchants as he glanced at Jose and the nine other men who were huddled together near the wall of the city. The merchants passed by quickly, holding their robes tight around them lest the cloth even touch the ground near where the ten lepers crouched in misery.

Jose heard the merchants talking in low tones as they passed through the gate of the village. One said to the other, "What do you think of this man Jesus? Have you heard what he did on the holy Sabbath day? . . . He healed a man who had a withered hand." A merchant wearing a fine red robe replied, "I saw it with mine own eyes. I was in the synagogue that day when this Jesus was there. The man with the withered hand stood near Jesus. His hand was all twisted and of course he couldn't use it at all. Jesus told the man to stretch his hand out . . . and just like that, his hand was made perfectly whole. I could hardly believe my eyes." The merchants looked at one another in amazement. "Strange things are happening in Israel," they murmured.

Jose crept as close to the wall as he dared. How he wanted to hear more about this Jesus. But it was too late—the merchants were disappearing into the distance and he could no longer hear what they were saying. He wished he could go into the village and listen to the crowds talk about Jesus. As people passed near the wall he heard snatches of wonderful stories—stories of how a man called Jesus was healing sick people. "If only I were well again," thought Jose.

He remembered the days when he had been strong and healthy. He had been a popular boy in the Samaritan village where he had lived. He had many friends and a happy home. Although he was not a full-blooded Jew, he loved to hear the stories of what God had done for the Jews hundreds of years ago. He was a thoughtful boy, and he had listened attentively to the lessons and Scripture read in the Samaritan synagogue.

Jose's life had been a happy one until that awful day three years ago. He had just finished bathing and was rubbing his brown skin with a rough towel. Suddenly he had noticed a strange-looking white spot on his leg. Fearful, he had rubbed it hard, but the spot remained. With horror Jose realized that this might be the dreadful disease, leprosy. For several days he had tried to keep the spot covered. Every night he looked at it. Instead of getting smaller, it grew larger. And one morning his secret was discovered. His mother had come into the room while he was still sleeping. Jose had tossed off his covers and his brown legs were bare. His mother saw the white spot, and shook her head sadly.

Things happened quickly after that. Jose and his family knew what he must do. Jose must go outside the gates of the city and be an outcast! Leprosy was an awful disease—it was catching and it was incurable. The physicians knew no medicine which would help. Lepers must leave their families and go outside the city so no one else would catch the disease. They would remain outside the city and waste away, never to have intimate fellowship with their loved ones again—un-

less, by some miracle of God, the leprosy should be cured.

So Jose had packed his few clothes in a cloth bag while his mother and sisters wept. When he walked out of the house, his mother could only wave at him. Never again would Jose feel the soft warm touch of her hand on his cheek. Never again would he hear the laughter of his dark-eyed sisters at play.

Months had passed now since he had left home. He had wandered from town to town, trying to find enough food to keep alive. Outside the city walls he had met other lepers, and they had banded together. Life was more bearable when one was not alone. At least Jose was not so lonely. Through the months a few more lepers had been added to the band until now there were ten of them in all.

Jose thought about all these things as he stood near the wall where the merchants had recently passed. "If only Jesus would pass this way," he mused wishfully. "I have heard that He loves people, and He has so much power. He must be a man from God—He is so good. Oh, if only Jesus would pass this way. Surely He could make us well of this awful disease."

Just then the other lepers called to Jose. "Hey, Jose! Stop your dreaming. Look! Someone is coming this way. Maybe we can beg a few crusts of bread. Come on, Jose."

Sure enough, a small group of men was coming near the village. In the center was a tall man with dark eyes and a kind look about him. As the group drew nearer, the lepers heard the men talking. "It is not far now, Jesus. We shall soon be at Jerusalem." For a moment the lepers could not believe their ears. Had they understood right? Was that tall man really Jesus, the one who had been making lame people walk and blind men to see and all kinds of sick people well? Jose turned to the other lepers. "Did you hear that blessed name—Jesus! Oh, surely He will make us well."

The ten lepers drew back into the shadows. They dared not get close to the band of men coming, but they called together, "Jesus, Master, have mercy on us. Oh, Jesus, please have mercy on us."

And Jose heard their voices and turned and looked at them. Jose thought he would never forget that look of love and kindness in the eyes of the man Jesus.

Jose said very simply, "Go show yourselves unto the priests." The lepers looked at each other in amazement. In the law it was written that if a man was cured of leprosy, he should go show himself to the priest. Then he could go back and join his family. Wonderful thought . . . Jose must mean that they would be cured! They must go show themselves to the priest at Jerusalem. They would be well!

The lepers began to run joyfully toward the city. And as they ran, one of them suddenly looked down at his hands. All the white, ugly skin was gone. "I'm well! I'm well!" he shouted. The lepers looked at their hands and feet—no more white, sick flesh. Jose touched his legs and face and with wonder discovered his skin was as smooth and clean as a baby's. The leprosy was completely gone!

Jose fell on his face and began to praise God, the tears running down his cheeks. Meanwhile, the other lepers ran on, pushing one another in their eagerness to get to the priest and then go to their homes and families.

Jose turned and ran back to Jesus. The tears filled his eyes so that he could hardly see his way

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By the Editor

We have been laboring under great pressure here at the Sword of the Lord offices in Wheaton. In the production department the press is running, finishing up the printing on the 202 pages of the book, *Is God a "Dirty Bully"? and Other Sensational Sermons*. Another offset press is printing the simulated cloth to cover the chip-board hard binding for the book. Then the folded "signatures" of the book (each containing sixteen pages) will be assembled, sewed, and bound by the Robert O. Law Company in Chicago, in the lovely binding in two colors (which we provide). Because

of the extreme urgency of getting this book ready in time for thousands of orders, we had the type set and went ahead with the printing here in the Sword of the Lord offices. We already had the paper purchased, and thus we are enabled to give this beautiful book free with subscriptions and make a tremendously pleasing and attractive offer to you. This word is written Friday, October 31. Actual binding should begin on Monday, November 3, and then, long before you read these words, the book

and he stumbled a few times. He knelt down at the feet of Jesus and began to thank him. "Oh Jesus, Master, thank you. My Lord, thank you." He could not find enough words to tell Jesus how he loved Him and how grateful he was. Then Jose remembered a passage from the Psalms he had learned as a little boy and he began to recite it: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases . . ."

As Jose looked into the eyes of Jesus, he saw a look of pain and sorrow. Jesus said, "Were there not ten lepers healed? but where are the nine?" Of the ten lepers, only Jose had returned to give grateful thanks to the One who had made them well. And Jose was grieved because of the hardness of their hearts.

Jose suddenly knew as he watched the face of Jesus that this was no mere man. No, Jesus was not just a good and kind man. What man could do the miracles He had done? Surely this was the God-Man, the blessed Messiah, the one God had promised to send to save His people from their sins. Hadn't the prophets in the old days foretold that one day a man would come who would take their sins on Himself and who would heal their diseases? Jose bowed his head. From this moment on, he would trust and serve and be a follower of Jesus.

Dear Nieces and Nephews:

In a few days it will be Thanksgiving Day. How good the Heavenly Father has been to us! Food, nice clothes, a warm house, wonderful parents, fun—all these are His gifts to us. And best of all, He has given us His dear Son, the Lord Jesus Christ. If we have put our trust in Jesus, then we have been cured of the leprosy of sin, and someday we shall go to live with the Lord Jesus in Heaven.

Remember the story of the ten lepers who were healed. I hope you and I will not be like the nine lepers who forgot all about Jesus and His goodness and did not even thank Him. Why not stop right now and tell Jesus "thank you" for His goodness and tell Him how much you love Him?

Don't forget the Sword-Bearers Club! You can join today. If you

should be going out rapidly, as free gifts to those who send in subscriptions during our special offer.

### The Sermons Are Sensational

You will want to read these sermons. So will your pastor. So will your unsaved friends. So will your relatives and neighbors. The red and black printed cover, permanently bright, pictures the dirty bully with a club, threatening a frightened little girl, a praying, kneeling old woman, a bearded, crippled old man. That is the way

will honestly try to follow the rules listed in the coupon below, then fill it out carefully. Enclose 25c for the beautiful gold sword membership pin and mail to Aunt Joy, Box 420, Wheaton, Illinois.

### APPLICATION FOR SWORD-BEARERS CLUB

Please enroll me as a member of the Sword-Bearers Club. I will aim to be a "good soldier of Jesus Christ" in everything I do. I promise, by God's help, to try to read at least one chapter in the Bible each day. I will set out to follow what the Bible teaches me. I will also take time each day to pray, asking forgiveness for my sins and help for the day.

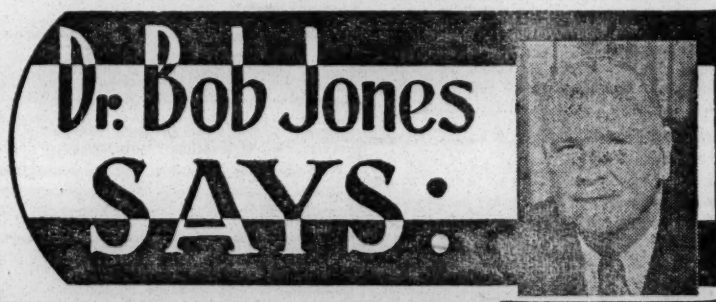
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(Please print clearly)



I had a letter recently from an alumnus of Bob Jones University who is a chaplain in the Armed Services. I quote from this letter:

"I would like to be back on the campus there at Bob Jones University—not just because my wife is a student there but also because I have many fond memories of the wonderful years spent there. Aside from Divine help, all that I have accomplished of any spiritual value I owe to the training I received at Bob Jones University. Even though I feel this strong desire to be back at the 'base of testimony,' I would not give up the opportunity the Lord has given me here. The hardest place to get the seed of Christianity to grow is among the thorns of Armed Service life. There are, however, soldiers who remain faithful to Christ; and it is this group that gives me confidence in the hope that good is being done. My best opportunities are to be found in personal contacts where I can really apply pressure

infidels and modernists class the God of the Old Testament. Is it true? Chapter 1 answers that with a fervent Bible message on the twin text, "O great and terrible God," and "O great and dreadful God." God does punish sin. God does send the unrepentant sinners to Hell. God has allowed a curse on every sinning person. But thank God, He has given His dear Son to suffer the torments of the damned for us. God is terrible but good!

Sermon No. 2 is on "The Kidnapping and Murder of Bobby Greenlease."

Sermon No. 3 is on "The Election of Raymond Hamilton, Murderer." It goes into the Bible teaching on the death penalty for murder, how God punishes sin, how your sin finds you out.

Sermon No. 4 is on "Healers Die, Too!" It shows the whole Bible teaching on healing in answer to prayer, the folly of the professional healers, the blessing of the prayer of faith.

Sermon No. 5 is the "Sermon From a Catholic Bible," as preached in the Chicago Arena to thousands of people, when twenty-four people found Christ that night, many of them Catholics. It is kindly, it is convincing, has led to the salvation of many Catholics.

Sermon No. 6 is entitled "Negro and White." It deals with segregation from the Bible. How much? How soon? It gives principles and problems in the light of God's Word, begs for moderation. A factual, spiritual approach by an informed man.

Sermon No. 7 is "How a Devil-Possessed Fortuneteller Got Two Preachers in Jail and What Came of It." It is the only sermon widely available, that we know of, dealing with the sin of fortunetelling, of astrologers, of palmistry, and the spiritualist's seance. It shows too the persecution which comes from actually serving God and the way God delivers His own, and makes beautifully clear the plan of salvation.

Yes, these sermons are really sensational. We believe we will

(Continued on page 11)

for the individual soldier to accept Christ. I praise God for a place like Bob Jones University where I can send my little daughter when she is ready for college and where we can be sure there will not be any compromise with unbelief."

If the good, orthodox, Bible-believing Christians in America could read the letters that come to the desks of the executives in this institution, they would be looking around all the time for the right kind of young people who can be trained for uncompromising, orthodox, evangelistic, soul-winning leaders and would be turning them to Bob Jones University. They also would be investing money in the work of the University, and they would be praying for us. Please let us hear from you. Thank you, and God bless you.

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## New Printing 100,000 Copies of "What Must I Do to Be Saved?" in Portugal

We are happy to have from the Word of Life Press in Lisbon, Portugal, a letter signed by Missionary Mrs. August Ramsland who says:

"Today we received a letter from Miss Viola Walden and a check of \$580 to print 100,000 copies of 'What Must I Do to Be Saved?' in the Portuguese language. Work has already begun on the tract and we will keep you informed as to its progress. We are grateful to you for making this new edition possible and we know that God will use this valuable tract to the salvation of many souls as He has used it in the past."

A group of missionaries from several mission boards co-operate in the Word of Life Press, to print and distribute this famous soul-winning booklet, "What Must I Do to Be Saved?" and we are glad to hear that work has already begun on this new edition. It follows over 600,000 copies printed heretofore in Portugal for which THE SWORD OF THE LORD and its readers furnished the means.

We have not yet received from our readers this \$580, though we

## Will You Stand By This Editor?

We are defending the faith, standing true to Christ and Bible evangelism. It costs this editor reproach and loss, but God is with us. If you stand with us, will you show it by sending subscriptions NOW? Free book, *Is God a "Dirty Bully"?* with one yearly subscription for \$3; with three subscriptions, \$7; with ten subscriptions, \$19. Show your faith by your works.

## The Prospect of Facing the List

William Webb, a butcher of West Worthing, Canada, put up this notice in his window: "This business has been compelled to close owing to bad debts. A list of the names and amounts owing will shortly be shown." Money rolled in; the shop is open again, and business flourishing.

—Regina Leader-Post

have sent the money to Portugal. If you would like to have a part in this missionary cause which results in so many people's being saved, will you send your offering to the Sword Free Literature Fund? Address the Sword of the Lord, Box 420, Wheaton, Illinois.

## Unconverted Because . . .

(Continued from page 1)

not come to me, that ye might have life," tell what is wrong with every atheist, every agnostic, every infidel. The trouble is not that they CANNOT believe, but that they WILL NOT believe. The trouble is not with the intellect but with the heart, the will.

This truth was wonderfully illustrated with a great meeting which D. L. Moody and Sankey had in East London in 1883, or 1884. One Monday evening was reserved for an address to atheists, skeptics and freethinkers. Atheists clubs, led by Charles Bradlaugh, accepted the challenge and came five thousand strong to fill all the building except room reserved for ministers and workers. The late George Soltan tells of that wonderful service in these words:

"The service commenced earlier than usual. After the preliminary singing, Mr. Moody asked the men to choose their favorite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from 'Their rock is not as our Rock, our enemies themselves being judges.' He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes; but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects, or their reasoning faculties had convinced them of nothing.

"At the close Mr. Moody said, 'We will rise and sing, "Only Trust Him," and while we do so, will the ushers open all the doors so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour.' I thought, 'All will stampede and we shall only have an empty hall.' But instead, the great mass of five thousand men rose, sang, and sat down again—not one man vacating his seat.

### "I Can't!" "I Won't!"

"What next? Mr. Moody then said, 'I will explain four words: receive, believe, trust, take HIM.' A broad grin pervaded all that sea of faces. After a few words upon 'receive,' he made the appeal, 'Who will receive Him? Just say, "I will." From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, 'I can't,' to which Mr. Moody replied, 'You have spoken the truth, my man; glad you spoke. Listen, and you will be able to say "I can" before we are through.' Then he explained the word 'believe' and made his second appeal, 'Who will say, "I will believe Him?"' Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted, 'I won't.' Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs, 'It is "I will," or "I won't" for every man in this hall tonight.'

### "The Atheists Confounded"

"Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, 'The battle is in the will, and only there. When the young man said, "I will arise," the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said, "I won't." I want every man here who believes that man is right to follow him and to rise and say, "I won't." There was perfect silence and stillness; all held their breath, till as no man rose, Moody burst out, 'Thank God, no man says, "I won't." Now, who'll say, "I will"?' "In an instant the Holy Spirit

seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, 'I will, I will,' till the whole atmosphere was changed and the battle was won. Quickly the meeting was closed that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord, by the surrender of their will. They heard His 'rise and walk,' and they followed Him. The permanency of that work was well attested for years afterward and the clubs never recovered their footing. God swept them away in His mercy and might by the gospel!" (From *The Sword Book of Treasures*).

Dear sinner who reads this, do not deceive yourself. Your trouble is not in your head, that you cannot believe, but in your heart, that you will not!

This truth needs to be pondered well for it proves the depravity of the human heart. It proves that men are wicked sinners, alien from God, enemies of God by nature. If men were naturally good, then they would choose to come to Christ, choose to be forgiven, choose to be redeemed. Since they are wicked sinners by choice, they will not come to Jesus that they might have life. How wicked the human heart that will not take mercy when it is offered, will not accept the salvation purchased at such a price—the blood of God's own Son! Surely this is one of the saddest sayings in the Bible, "Ye will not come to me, that ye might have life."

Will you come to Him now, trusting Him to forgive and save you? Say to the Lord, "Jesus, I will come to you now!"

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## Will Amillennialists Be Surprised!

From *The Faith and Southern Baptists* we quote the following:

"The Great Tribulation" not in the Bible? I was quite surprised when I read some comments of Editor E. S. James in the June 21st issue of the *Baptist Standard*. Answering an inquiry of a

reader about "The Great Tribulation," he said: "Some have scolded me for my disapproval of the Scofield Bible. These letters have misquoted the editor. I did not say the Bible makes no reference to great tribulation. I said it does not refer to *The Great Tribulation*." He then goes on to say that the word "tribulation" or "tribulations" is used 26 times in the Bible, and asks the question, "Why can't we take it like it reads, instead of accepting the opinions of some other, whether

it be Scofield or somebody else?" Well, if we "take it like it reads," we will have to agree that "The Great Tribulation" is found in the Bible. In Revelation 7:14 Westcott and Hort's Greek Testament reads, "*hoi erchomenoi ek tes thlipseos tes megales*," which, literally translated, reads, "*They which come out of the tribulation the great*."

It is easy to let our prejudices lead us astray, and Brother James' prejudices against the Scofield Bible evidently led him astray. In-

## Master Never Out

A storekeeper went away for the day and left his clerk in

accidentally, I do not remember noticing any critical remarks of Editor James against the so-called Revised Standard Version of the Bible which was translated by a group, the majority of whom were outright infidels, and which denies the deity of Jesus Christ.

charge. A customer came in and asked a favor of the clerk, which meant he would have to do something dishonest. "You can do it, if you want to," argued the customer, "because your master is out." The clerk looked the man straight in the face, and said: "You are mistaken. My Master is Jesus Christ, and He is never out."

—Sunday School Times

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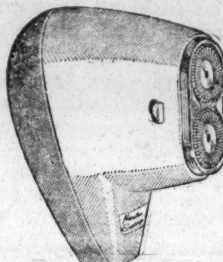
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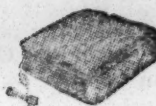
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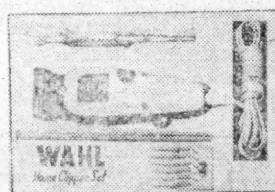
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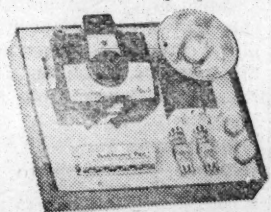
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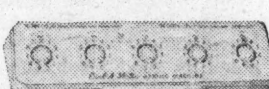


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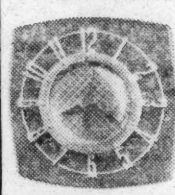
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## The Great Gulf Fixed

(Continued from page 1)

fits in eternity. Christ does not bridge this chasm so as to unite the opposites of sin and righteousness, but only that the sinner may Pass Over cleansed by His precious blood, from sin to salvation. However, the purpose in writing this is to consider the

### Gulf Between Modernism and Fundamentalism

Professor Geo. Burman Foster of the University of Chicago (a hotbed of modernism), in *A Guide to the Study of the Christian Religion*, (p. 736) says: "The sum of what I have just been urging amounts to the profoundest change of (religious) thought known to history. One may say that not supernatural regeneration but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the Cross, but the human heroism—or accident of the Cross; not Christ the Lord, but the man Jesus who was a child of His time; not God and His providence, but evolution and

its process without an absolute goal—that all this, and such as this, is the new turn in the affairs of religion at the tick of the clock."

This modernist clearly sets before us the great gulf between modernism and fundamentalism. Reader—whose side of this gulf are you on?

In the editorial in *The Christian Century* (a Modernist journal), Jan. 3, 1924, we read: "Christianity according to Fundamentalism is one religion; Christianity according to Modernism is another religion. There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till Doomsday, but it cannot bind these two worlds together."

In these days when the Word of God is at a discount even in Christendom; when so-called scholarship challenges every landmark of the "faith once for all delivered," I ask every earnest reader to consider this gulf. You

cannot unite them; you cannot straddle them. Reader—where do you stand?

### The Gulf Between Plenary and Partial Inspiration

The old-time faith accepts the Bible as God's Revelation; that it IS the Word of God; that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Whereas, at the best, modernist, holding hands with contains inspired material, and that only in spots. The Christian's final court of appeal—God's Word—is dragged before the fallible court of human reason and clipped and marred beyond recognition. Which side of the gulf do you stand on? You cannot stand in it.

### The Gulf Between Direct Creation and Evolution

On the one side stand the evangelicals or fundamentalists, who believe man was the direct creation of God as recorded in Genesis; on the other side stands the modernist, holding hands with the atheistic evolutionist, and declaring man came from a monkey, tracing man back to some protoplasm in a pool so many billions of years ago. On which side of this gulf do you stand?

### The Gulf Between the Fall and the Climb

Here again, the fundamentalist accepts the Genesis account of man's fall from innocence and holy fellowship with God into a state of sinful disobedience, and that the only way back to God is by regeneration through the power of the Holy Spirit; whereas modernism rejecting the Bible account of the Fall, preaches a natural development into God-likeness, aided by good resolution and will power.

### The Gulf Between the Virgin Birth and Natural Birth of our Lord and Saviour Jesus Christ

Around this doctrine the modernists assemble for battle. God speaking through Isaiah says: "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel" (Isa. 7:14). When Matthew translates the Hebrew word "Almah" of Isaiah 7:14, he does so by using the Greek word "Parthenos" meaning "Virgin." Then we have the testimony of Luke the Physician, who says he "closely traced" the evidence (see margin in Scofield Bible), and one of the things he speaks of as "most surely believed" is the virgin birth of our Lord. (See Luke 1:31, 32). Yet in spite of the plain testimony of Scripture, the modernist takes sides with the infidels, impudently casts aside the Scripture statement which is the only record we have of His birth, and says Jesus Christ was born of a natural father, and thereby stamps our Lord as an illegitimate. Once again may I ask the reader: Where do you stand? With the sublime teaching of Scripture or with the blasphemy of modernism?

### The Gulf Between the God-Man and a Merely Human Christ

Dr. R. W. Dale, in his *Christian Doctrine* says—"The divinity of our Lord is everywhere taken for granted . . . And so the truth of our Lord's divinity is present in solution in whole pages of the Epistles" and that it permeates the whole of Scripture even as the salt permeates the sea. The Scripture testimony is that Christ was "God manifest in the flesh" (I Tim. 3:16); further, that "The Word (the Eternal Logos) was made flesh, and dwelt among us" (Jn. 1:14). When our Lord said, "I and my Father are one," the Jews understood His meaning, for they said, "Thou . . . makest thyself God" (Jn. 10:30-33). On the other hand, the modernist takes the crown of Deity from our Saviour's brow, and so as not to credit anything miraculous to Him, it is stated that the miracles of the Gospels are but a "heightening for effect" (Dr. Fosdick in *Modern Use*). Also "The modernist Dr. McConnell speaks of our Lord, in whom are hid all the treasures of wisdom, in similar terms (i. e., similar to Tom Paine, the infidel)—now note this modernistic utterance—"To the great

treasury of human knowledge it cannot be said that he (Christ) added anything. In science, literature, government, economics, he seems to have been upon the same level as the average uneducated man of his time. He uncovered no secret of nature. He gave no counsel as to the right ordering of human affairs." (From *Confessions of an old priest*, p. 33.)

Reader—on which side of the gulf do you stand? On the side of Scripture which declares Christ to be "God manifest in the flesh" or on the opposite side with the modernists who say Christ was merely "a man, the product of his age and nation"?

Perhaps the greatest gulf separating evangelical and modernist is

### The Gulf Between Christ's Death as a Vicarious Sacrifice and Christ's Death Merely as a Martyrdom

Christian Science says, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins" (*Science and Health*, p. 25), and to this the modernist shouts "Amen."

The Word of God proclaims from cover to cover "Without shedding of blood is no remission" (Heb. 9:22). "Christ died for us"; man is "justified by his blood" (Rom. 5:8-9)—"And the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7, I Pet. 1:18, 19). On the other hand modernism takes up the old-time infidelity and strikes a blow at this foundation truth. Professor Vedder says, "Sin cannot be escaped by a bloody sacrifice. Jesus never taught and never authorized anybody to teach in His name that He suffered in our stead and bore the penalty of our sins." Another speaks of Christ's death as God's "frame-up against His own Son," and that "Paul appeals to a state of mind that has forever passed away—at least among civilized peoples—though his theology may still be helpful to African savages."

The death of Christ was not a martyrdom, but it was the voluntary sacrifice of the Son of God "the Just for the unjust," "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18). Reader—whose side of the gulf are you on?

Modernism, under the misnomer of scholarship, has fostered theories originated by infidels, and has determined to make the Word of the living God conform to them; even allowing the infidel theories to determine what should be cast out and what should be allowed to remain. It is well to note how that master-mind philologist, Professor Robert Dick Wilson, speaks of such reckless treatment of the Scriptures, "After having, in order to prove this theory, *Cast Out, Without One Item of Evidence* to support them, hundreds of words from the Prima Facie text of the documents, they proceed to point and interpret *What Remains* with as much assurance as if they had really proven beyond all controversy that what they had arbitrarily cast out was false and with as much presumption as if they had actually proven that what they had retained is true." (*A Scientific Investigation of the Old Testament*, p. 97.)

The issue is clear: Will we have the Bible as God's revelation and our final court of appeal, or shall we accept the mutilated fragment the modernist is pleased to offer shorn of all its authority?

### Where Is the Middle-of-the-Roadism that Can Bridge the Gulf?

It is neither charity nor brotherly love to try and harness these opposites. Much less is it loyalty to God and the sacred trust He has given us in His Word.

### What God Has Eternally Put Asunder Man Cannot Unite

Our Lord leaves no room for neutrality; no room for a middle-of-the-road position, for He definitely says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

To lend moral or financial support to modernism, whether in the early or advanced stages, is to support the enemies of our Lord who kiss with a flattering terminology, while giving the verdict of a complete betrayal. "How much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

If you say you belong to the Middle-of-the-road class beware of the most subtle moment: It is when the evangelical Christian begins to sympathize with those who have already tendencies toward modernism; and when that evangelical begins to champion the cause of a pseudo-modernist. Defence of a pseudo-modernist carries with it a defense of modernistic teaching, and this is but the preparatory step to the acceptance of such modernistic teaching.

The call of the day is for clear thinking and consistent action. No individual believer, no church, should neglect in this day of apostasy making their position as to their loyalty to the Person and teaching of the Lord Jesus Christ as clear as language can make it.

Reader—you may not be a modernist, but on which side do you cast your vote? Do you give support where there is a refusal to definitely state uncompromising loyalty to God's Word? Do you support that which is stamped with a "Question Mark"? Are you more concerned about losing man's approval than God's "Well done thou good and faithful servant"? Are you thinking more of your loyalty to your church than of loyalty to your Lord and Saviour? Reader! Listen! "He that is not with me is against me."

—The End—

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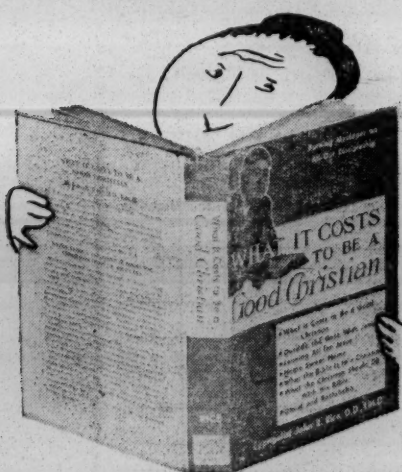
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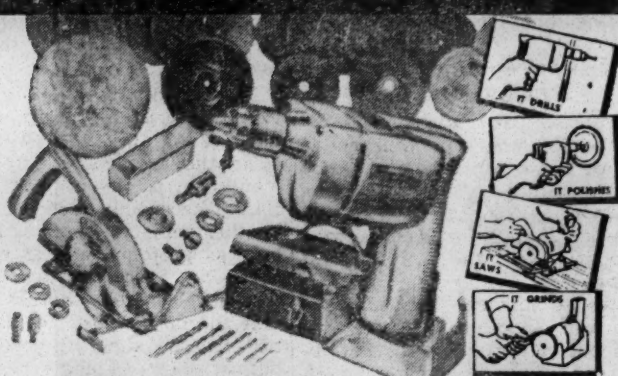
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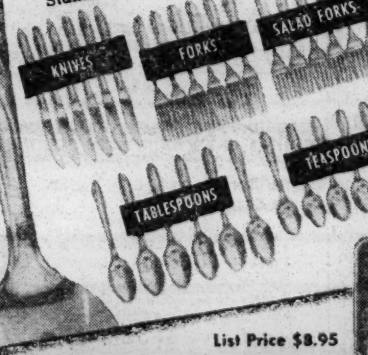
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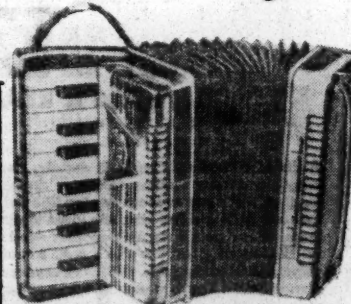
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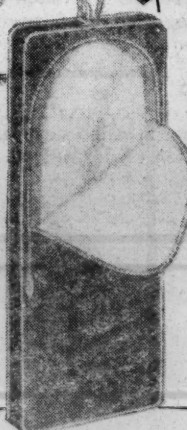
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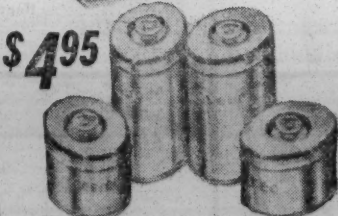
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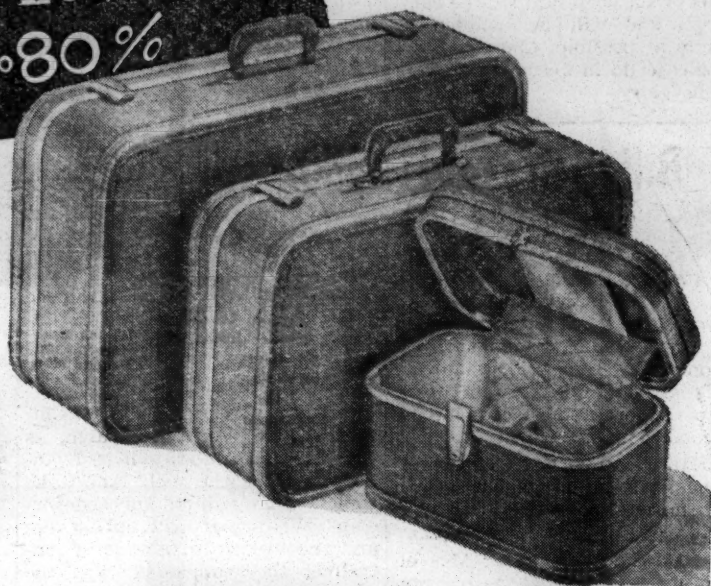
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(Continued from page 3)

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## The Christian Home

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—John R. Mott

## If Billy Graham Comes to Chicago

(Continued from page 1)

city-wide campaign in Chicago in the Chicago Arena. Dr. Graham sent us back word (some two years ago or more), that he would not come to a campaign sponsored only by the Bible-believing Christians—that it must be opened to support and sponsorship by the modernists as well.

So the National Association of Evangelicals group joined in with the Church Federation, including modernists, to invite Dr. Graham.

Now Dr. Herbert S. Mekeel, president of National Association of Evangelicals, writes in a form letter to this editor and others:

"In your own Midwest Region the Church Federation of Greater Chicago recently rejected sponsorship of a Billy Graham Chicago-land Crusade, and the firm position of the Midwest Regional Office of the NAE is now the factor which is helping to make possible evangelical sponsorship of a Billy Graham Crusade in Chicago for the days ahead."

Dr. Graham has announced that he could not come to Chicago before 1961, but hopes to come then, according to Dr. Anderson.

The matter of Dr. Graham's possible campaign in Chicago is widely discussed. A prominent and very useful Christian leader, missionary, editor writes from across the ocean saying, "What do you make of the new Chicago campaign sponsorship for Dr. Billy Graham? Do you feel that it meets the scriptural requirements? Does it clear the air for fundamentalists and Billy to see eye to eye and work together, or are there still problems?"

A prominent businessman, representing Dr. Graham, talked to this editor at some length. He said that it was proposed to have a committee of Bible-believing Christians (Dr. Anderson said a "neutral committee") to invite Dr. Graham, and then that the modernists and others could be invited to come in and they could be added to the sponsorship later. Evidently there would be only a slight technical difference in the sponsorship in Chicago from the sponsorship by unbelievers and liberals in New York and San Francisco, but no essential difference. Those who do not believe

the Bible would still be invited to come in and take official part and to have their share of influence and receive their share of "inquirers," according to this prominent Christian businessman who had talked with Dr. Graham.

Will Dr. Graham come to Chicago in 1961 for a campaign, as the National Association of Evangelicals thinks he will? And if he comes, what will be the sponsorship? What part will unbelievers and unconverted men have in controlling the campaign? Will the converts be sent to Catholic churches, Unity, and Christian Science churches, Seventh-Day Adventist Churches, and openly modernistic churches? Will modernists lead in prayer and be referred to repeatedly from the pulpit like "my friend Norm Peale" was in the New York City crusade?

From all over America, from Japan, from the mission fields, inquiry comes.

### Will We Join In? Yes IF—!

If Dr. Billy Graham comes to Chicago, there are certain conditions on which we would most gladly join in the campaign and with influence and financial support and whatever way we could help. Those conditions are simple, and conditions that honest Christians surely will agree with.

1. We will join in a Billy Graham campaign in Chicago, if we have assurances that no modernists will be asked to lead in prayer, none put on committees to control the campaign, none promoted, announced, and boosted from the platform.

2. If no converts or "inquirers" are sent to modernistic churches or churches that do not believe the Bible, do not hold to the historic Christian faith, or who have pastors who do not believe the Bible and the essentials of the historic Christian faith, but converts and inquirers sent only to Bible-believing churches, true to Christ and the historic Christian faith.

3. Besides the above convictions, we would support the Chicago crusade if Dr. Graham will take back his attacks on fundamentalists. He has said repeatedly, "I am not a fundamentalist." Now since the modernistic Chicago Church Federation has turned Dr. Graham down, does that make him a fundamentalist?

Dr. Graham announced in Buffalo, April 4, last year that "God has bypassed extreme fundamentalism." If he comes to Chicago, will he still be preaching that God has bypassed fundamentalists?

In his present campaign in Charlotte, North Carolina, Dr. Graham preached on the Second Coming, but made it much more palatable to modernists and unbelievers in the literal return of Christ when he said that many people go around with the Bible under their arm and say they are looking for Jesus to come, but that they will probably be left behind because they do not love everybody, or words to that effect. If in Chicago Dr. Graham repudiates his attacks on fundamentalists, that would be one of the requirements which good Christian people would expect him to meet if he was sincere in coming to be sponsored by Bible-believers.

In San Francisco he said that "Hell is not a sadistic torture chamber," he said that some people by the vivid use of their

imagination made a Hell that was "abhorrent to the love of God," as quoted in the press. Of course, his reference was to fundamentalists who believe in literal Hell-fire. Now if he comes to Chicago, would he say that we fundamentalists preach too strongly on Hell? Would he say that we make the fire too hot? Would he say that eternity is too long? Would he say that the utter hopelessness of eternity without Christ as taught in the Bible is just too vivid a use of the imagination? Would he leave the impression that we fundamentalists have made Hell "a sadistic torture chamber"?

Dr. Graham has regularly for about two years cast reflections publicly on fundamentalists and the out-and-out Bible-believers. Of course, Bible-believers would have a right to expect him to repudiate those unchristian remarks and those attacks on Bible-believers.

You see, Chicago is the home of Torrey, who set up the curriculum in Moody Bible Institute, who was a world-wide evangelist, and who helped organize the World's Christian Fundamentals Association. He

(Continued on page 12)

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by Dr. John R. Rice

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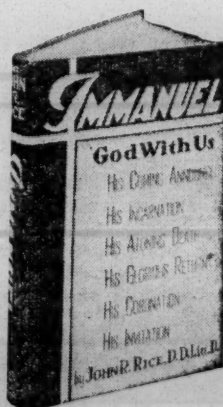
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A review

## I Love Christmas

by John R. Rice, \$2. Sword of the Lord,  
214 W. Wesley Street, Wheaton, Illinois



In the first chapter the author answers main objections given against observing Christmas. Best I've heard along that line. In the second chapter, he establishes the fact that he is fundamental. Good treatise on angels and their work and relation to God and man. Very good, true, real-life illustrations in every chapter.

Chapters are in good logical order, one leading into the other. Some lost person would have a hard time reading the book clear through without being saved. Written like he preaches. The book is well named and thesis of "I Love Christmas" is developed very well.

John Rice loves Christ and therefore also Christmas. He makes you also love both more. I like very much his decision pages at the end of three of his sermons. No doubt God will use them—and his sermons to win lost people. The chapter "No Room" was very good, full of convicting power. "Immanuel, God With Us" was really wonderful. "Virgin-Born Saviour" was a real theological, sane, and understandable treatment of the virgin birth of Christ, made plain enough for the average layman. "Wonderful Jesus" pictured Jesus as truly wonderful. Original sin, incarnation of Christ, Old Testament prophecies of Christ fulfilled in New Testament are skillfully and interestingly brought out. He "skinned" a few people, but that's John Rice. **GOOD BOOK.**

(Religious Book Review Service of the Baptist Sunday School Board).

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## If Billy Graham Comes to Chicago

(Continued from page 11)

openly claimed to be a fundamentalist. So did Dr. James M. Gray, president of Moody Bible Institute, and associate of D. L. Moody. So did Dr. H. A. Ironside, eighteen years pastor of the tremendous Moody Memorial Church. And in Chicago we loved Dr. W. B. Riley, founder and long-time president of the World's Christian Fundamentals Association. In Chicago, the last city-wide campaign was conducted by Dr. Paul Rood, Dr. Bob Jones, and this editor, in the Arena. All of us were vigorous fundamentalists. Dr. Paul Rood succeeded Dr. Riley as president of the World's Fundamentals Association. Dr. Bob Jones and I both preached then just what we preach now. So Bible-believers in Chicago area would probably expect Dr. Billy Graham to repudiate his attacks on fundamentalists, and his paid letter-writing campaign against fundamentalists, if we should support him in Chicago.

4. And another condition on which this editor would support Dr. Graham would be if he agrees to change his preaching so that he leaves out those items which have been put in continually to please modernists.

For example, I would not want to be sitting on a platform beside Dr. Graham if he should quote Reinhold Niebuhr as agreeing with him on the new birth, as he did in Rochester Theological Seminary and as the press reports, at Wake Forest College in North Carolina. I would not wish to sponsor and boost Dr. Graham's campaign if there he would say as he said in New York and as was quoted in *Time* magazine, that Dr.

Henry Van Dusen, the head of the most notorious liberal Union Theological Seminary in New York City was the kind of a convert which he would like to have out of his New York crusade.

I would not like for him to preach on Hell and say, however, that modernists, infidels like Albert Schweitzer, who does not believe in the verbal inspiration of the Bible nor the deity of Christ and His blood atonement, and such essentials of the Christian faith, would not go to Hell.

If he came to Chicago, I would not want him saying from the platform, "I spent the day yesterday with Chuck Templeton and Dr. John Sutherland Bonnell," as he said when he spoke at Union Theological Seminary. No, he would have to change his preaching to leave out all those bouquets he throws to the modernists as well as the brickbats he throws at the Bible-believers, if I were to help sponsor this campaign in Chicago.

If Dr. Graham is to have our support in Chicago, we Bible-believers would not want him making public announcements that the Revised Standard Version of the Bible is the greatest translation ever published and everybody ought to read it, as he did announce in his Pittsburgh campaign. I know of course that every translator of that Revised Standard Version but one, as far as we can tell, was an out-and-out modernist, and one was an unconverted Jewish rabbi and teacher, and we do not want anybody boosting modernists and boosting the attempts of modernists to play down the deity of Christ, as did the translators of the Revised Standard Version. It is only fair that Dr. Graham would quit the special favors to the enemies of Christ and the Bible if he should be sponsored by Bible-believers.

5. The fifth and last condition that fundamentalists would expect Dr. Graham to meet, if we are to support him in a Chicago campaign, would be that he should repudiate some of the worldly things he has endorsed. For example, the Hollywood movie, "The Ten Commandments," which was described by the secular magazine, *Time* (surely relatively unbiased), saying that in this movie Cecil B. De Mille had put so much sex in it that instead of its being the story of "The Exodus," it should be called the story of "The Sexodus." The film was described as disgraceful, as lewd, as untrue to the Bible, and of course it is. But Dr. Graham endorsed it, and his endorsement has been published all over America. We, who for long years have tried to live separated lives and to lead our children away from such worldly evils, would not want our influence broken down by someone who had worldly standards. And it is only proper to expect Dr. Graham to repudiate such things, if he should come to Chicago sponsored by the out-and-out Bible-believers.

Does the reader think this editor is extreme in making these sensible requirements, which godly Christians would have made all these years of good evangelists? Well, before two years go by, before Dr. Graham comes to Chicago, we expect that multiplied thousands of Bible-believing Christians in the Chicago area will see the real issue and will want the same thing.

How wonderful it would be if Dr. Graham would repudiate his worldly and modernistic connections and preferences, and come along on the invitation of Bible-believers and have an old-fashioned revival, taking sides against sin and unbelief as old-time evangelists have! And you may be sure I would be delighted to boost him and his campaigns, as I did in the past until he became a friend of modernists and a booster of modernists causes and turned his back on the old-time fundamentalists.

### If Dr. Graham Comes to Chicago as Friend and Booster of Modernists, What Then?

Will Dr. Graham change? I do not know. I wish I could expect that he would go back to the old-time stand when he used to be against modernists and say so,

when he was not ashamed to call his brethren those who are out-and-out Bible believers. How delighted I would be if he came back and would take up again the same vows he made in my presence never to have a modernist on his platform or on his committee, never to have one who did not believe in the verbal inspiration of the Bible and the blood atonement, the virgin birth, etc.

Will Dr. Graham retrace his steps? I wish he would, but I doubt it. I think he knew the issues when he changed the other time. I think he saw bigger crowds, more prestige, and more financial support, and I think he took the step deliberately. I think that instead of retracing his steps, he will through the years now go further and further into the camp of modernists. So it was when Lot pitched his tent toward Sodom. So it was when Samson slept with his head in the lap of Delilah. So it was when Simon Peter warmed himself by the campfire of the enemies of Jesus Christ. So I know that the pressure would be on Dr. Graham to go further toward modernism and toward friendship with modernists than before.

But if Dr. Graham comes to Chicago as he went to New York City, as he went to San Francisco, with modernists and unbelievers on the platform, with people leading in prayer who do not pray in Jesus' name and do not accept the deity, virgin birth, and blood atonement of the Lord Jesus, and if he comes to send the "inquirers" to their churches as inquirers were sent to the Lakeside Unity Temple in Oakland, to two Seventh-Day Adventist churches, to a Russian Orthodox Catholic Church, to a Greek Orthodox Catholic Church, and to the Unitarian "Fellowship of all Peoples" church, with the notorious communistic infidel Dryden Phelps as pastor-emeritus, according to reports from the churches—if he sends the inquirers to modernistic churches, I say, what will be the result?

Well, The National Association of Evangelicals will still go along with him. They have already committed themselves. They wanted to go along with the Chicago Federation. They had already agreed to that. So if Dr. Graham should wish to bring a modernist to the platform, they would have no kick, we suppose.

We suppose the one-time great Moody Church would have no objection to a modernist's taking a part in the campaign. We know that the pastor has worked ardently for that cause.

The Chicago Christian Business Men's Committee, we suppose, would go along with the plan to have Dr. Billy Graham. First they wanted him to come under Bible-believers' auspices. Now they seem to have consented to yoke up with the liberal crowd to have Dr. Billy Graham. It was the Christian Business Men's Committee which took the initiative a dozen years

ago in bringing Dr. Paul Rood, Dr. Bob Jones, Sr., and this unworthy editor to a city-wide campaign in Chicago in the Arena. Then they were thoroughly sold on being separate from unbelievers, from lost men and enemies of the Bible. Now I fear that they would go along.

Would Youth for Christ go along with Billy Graham if he came as a friend and booster of modernists? Yes, I think they would. Dr. Graham is international vice-president. He has put constant pressure on leaders to back him. He has spent lots of money, and he has put people under obligation to him. I think the Youth for Christ leaders would go along in the campaign in Chicago even if half the preachers on the platform were modernists, open enemies of the Bible.

But such a campaign would do one good thing. It would separate the men from the boys. It would show those who really are out-and-out for Christ and the Bible and those who will go along with the crowd and trim the corners to please the multitude. It would show who are, in this present generation, the out-and-out defenders of the faith.

Would Moody Bible Institute go along in a campaign where a modernist would sit on the same platform, would lead in prayer, would get some of the inquirers? I do not think so. I hope they would not. If they should do so, I think they would lose one half of their support financially. You see, modernists and liberals do not like Bible institutes.

What about other Christian institutions in the Chicago area? Would Wheaton College go along with a mixed multitude in the support of Billy Graham under modernist or liberal auspices? I think they would. They have already taken many steps in that direction. I wish they would not, but I think that would clear the air, and Christian people would know what college to support and where to send their money and their children more clearly than if the issue was not brought to a clear-cut decision.

I think that for Dr. Billy Graham to come with a mixed sponsorship would cause many split churches, a great deal of trouble among Christians in Chicago. And I am sorry to think that. Perhaps after all, he may not come. But at any rate, it would clear the air. There will be a shakedown and Christian people will begin to find who really in this generation plans to follow the old-time fundamentalists who believe the Bible, all the Bible, and who fought for it and defended it, and gladly took the reproach of Christ.

We urge every Christian to pray that God will in loving mercy intervene in this matter to work out His will, and to clarify the issues, and to do what is best for the Gospel and the cause of Christ for the future.

— THE END —

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## Crowns For Christians

(Continued from page 1)

elsewhere tells his fellow-saints when he says,

*"We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. 5:3-5.*

Our restless hearts would fain cause us to flee from the trial, hoping for better conditions else-

where, but we are called upon to be strong in the grace of endurance—to suffer in the flesh rather than yield to sin—to be persecuted even to death rather than to be disobedient to the heavenly vision—to be counted as the offscouring of the earth rather than to court the favor of men by unfaithfulness to Christ.

Should we to gain the world's applause, Or to escape its harmless frown, Refuse to countenance Thy cause

And make Thy people's lot our own, What shame would fill us in that day, When Thou Thy glory wilt display.

How worth while will it all seem then, to have suffered in patience here, when we shine forth with Him when He comes, wear-

ing the crown of life, the sign of His appreciation and approval! And if regrets are possible in Heaven, how will we regret every cowardly effort to escape reproach or every time that we, in weakness, yielded to temptation, preferring present enjoyment rather than future glory.

But the hope of the crown is not in itself incentive enough to keep us from unfaithfulness to Christ in this scene of testing. It is only as He Himself is the joy of our hearts and the present portion of our souls that we can resist the siren-lures of this false world, and go on in true devotedness, counting all but loss in order that He may be magnified in us. And it is as our hearts are attached to Him where He is—up

there in the glory of God—that we can spurn this world's empty glory. Some one has truly said, "No one can rightly put this world beneath his feet until he has seen a better world above his head." As we walk in the light of that world we shall indeed be able to sing from the heart.

We wait for Thee, content to share  
In patience, days of trial;  
So meekly Thou the cross didst bear,  
Our sin, reproach, denial.  
How should not we receive with Thee  
The cup of shame and sorrow  
Until the promised morrow?

That happy morn draws on  
apace. The only time we shall ever  
(Continued on page 14)

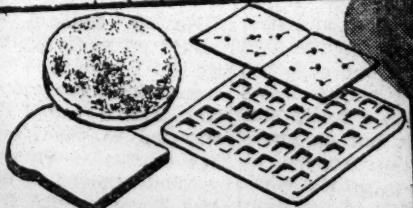
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## Crowns For Christians

(Continued from page 13)

be permitted "to suffer for His sake," is nearly at an end! Let us then stand fast in the closing hours of the age of grace, assured that He for whom we wait is just at hand, and that the joy will be His as well as ours when we receive, if faithful unto death, the crown of life.

Eternal life is the gift of God, and is ours by faith upon believing. The crown of life is the reward for faithfulness, even though involving physical death.

### "The Crown of Glory"

Of another crown we read in I Peter 5:1-4. He who had been specially deputed to feed the lambs and sheep of Christ's flock, writes,

*"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."*

Every word in this stirring exhortation is of moment, and may well be carefully weighed.

Note first of all that Peter, though one of the chiefest apostles of our Lord Jesus Christ and one to whom a special revelation and particular mission had been given, claims no authoritative place over other servants of Christ. He is "also an elder." That is, he writes of himself as a "co-presbyter"—one with his fellow-presbyters. If Peter was the first Pope, it is clear that he never knew it. He does not write as "the Holy Father" to whom others are, in duty bound, to be subject, but he exhorts his fellow-elders, as being himself one of their company.

It is true he had been privileged beyond most if not all of them. He had known the Lord, had com-

panied with Him during His earthly ministry and had known Him after His resurrection. He had seen Him die—he was a witness (not a partaker) of His sufferings. He would share in the soon-coming glory.

Remembering the words of the risen Saviour, spoken so long ago that morning by the seaside, "Feed My lambs, shepherd My sheep," he passes on the exhortation to his brethren engaged in the work of ministering to the people of the Lord. Observe that he bids them, "Feed the flock of God"—not, "Fleece the flock." Nothing can be more reprehensible than to think of a Christian church or assembly of believers as owing a living to the preacher or teacher who imparts the Word of life to them. He who thinks of the "ministry" as "one of the learned professions" and a mere means of livelihood, is on low ground indeed. The true minister of Christ is a man with a shepherd's heart who loves the flock and cares for them for the sake of Him who bought them with His blood. That they have responsibility to him is plain, but he looks not to them but to the Lord for his support.

And be it noted, the elders are not set over the flock (though indeed they are "over them in the Lord") but they are told to "feed the flock of God which is among you." It is true they are to lead the sheep, as in Hebrews 13:17, where we read,

*"Obey them that have the rule over you [or, literally, that guide you], and submit yourselves; for they watch for their souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."*

In the assembly of God, if things are as they should be, there will be neither clerical pretension on the one hand nor anarchy on the other. The Christian company is a brotherhood where each should have in view the best interests of all the rest, and where all the gifts given by the great Head of the Church may be freely exercised for the blessing of the whole Church.

To some is given in a special way the service of oversight, and such are bidden to care for the rest not as by constraint but willingly; that is, not as being pressed into a position from which a lowly man might well shrink but as gladly serving for Christ's sake, and although those who give their whole time to the ministry of the Word are to subsist upon what grateful saints gladly give (as unto the Lord) they are not to be controlled by covetousness, nor to serve for "filthy lucre."

Neither are they to "lord it over possessions." Notice that the word "God's" is in italics. The warning is really against regarding the saints as their own allotted portion.

Men speak (thoughtlessly often, no doubt) of "my church," or "my congregation," but this is practically to deny and to forget that it is "His church" and "the congregation of the Lord," to which they may be called to minister.

It has been pointed out often that the word for "heritage" is

Kleros, from which we get our word "clergy." And here, paradoxical as it may seem, *the laymen are the clergy!* All God's people are His clergymen, according as it is written, "The Lord's portion is His people."

What a solemn thing then to lord it over such! But how grateful such should be and how responsive to those who feed them as Christ's under-shepherds who are called upon not only to minister the Word but to be examples (or models of behavior) to the flock.

Alas, that oft-times they find this a most thankless service. Their most earnest labors are frequently quite unappreciated and they can say with Paul, "The more abundantly I love you, the less I (am) loved." But the "pay-day" is coming! When the Chief Shepherd shall be manifested a crown of glory awaits every faithful servant who has cared for His lambs and sheep during His absence. The glory of this age passes away but the crown of glory is unfading and eternal.

Often, down here, the faithful servant is called on to bear reproach and shame, to have his good evil-spoken of, and his motives impugned. Men would crown him with thorns as they cruelly did to the Good Shepherd Himself—but even as He is now "crowned with glory and honor," so shall they who follow Him be, in that day.

Go, labor on; spend and be spent;

Thy joy to do the Master's will,  
It is the way the Saviour went,  
Should not the saved one tread it still?

Then, when called to His judgment-seat to give an account of the souls committed to his care, how will the true under-shepherd rejoice as he hears, "Well done, good and faithful servant. Enter thou into the joy of thy Lord!" Then shall the unfading glory-crown encircle the head that often ached because of ingratitude and lack of appreciation here on earth, and the unchanging brilliance of the wreath that tells of divine appreciation will cover the brow that once was worn with care.

### Striving Lawfully

Having noticed the various names given to the crowns of reward, I would now desire to emphasize some exhortations and warnings in regard to them which we find in the New Testament. We have already touched on the possibility of being disappointed at last if not careful to walk before God in self-judgment, keeping the physical appetites in subjection (I Cor. 9:27). And we have glanced also at II John 8:

*"Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."*

It is self-evident then, that the reward is forfeitable, though eternal life is not. How then may we, perchance, labor in vain and fail of the proffered crown?

Let us notice II Timothy 2:5. In the A. V. we read,

*"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."*

The 1911 Version (Oxford) translates this verse as follows:

*"And if a man also contend in the games, yet is he not crowned if he have not observed the rules."*

Here is a principle that is both important and far-reaching. The illustration is plain. In the athletic contests of the Greeks and Romans as amongst us today, there were certain recognized demands to which each contestant must conform. A youth might be strong and vigorous and display great prowess and ability but if he failed to go by the rules of the game he was disqualified and could not receive the victor's wreath.

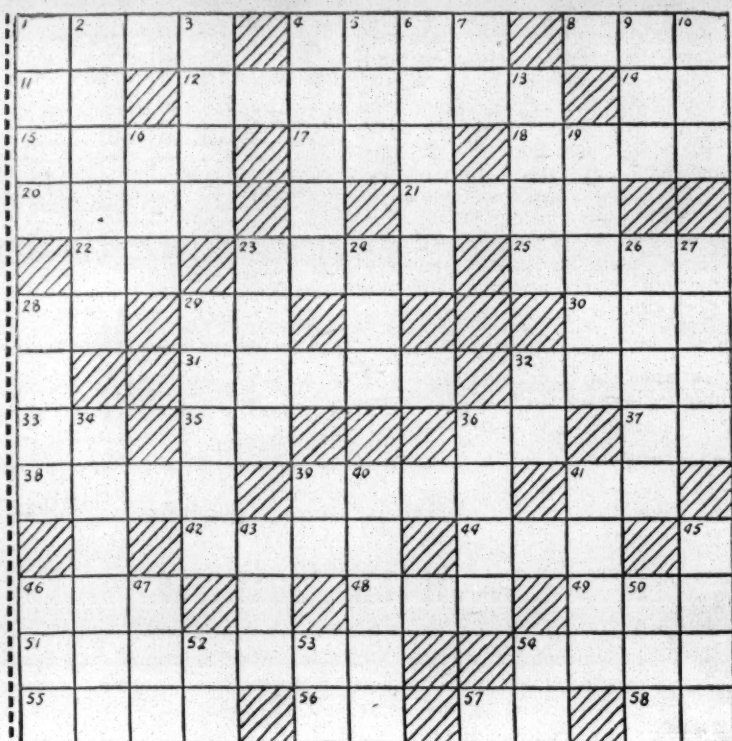
At the celebrated revived Olympian games held at Stockholm, Sweden, some years ago, a young Indian, James Thorpe, excelled all others in a number of contests of strength and skill. He won many medals and was the envy of scores of white athletes, who tried in vain to defeat him. When the King of Sweden bestowed the prizes upon him he took him by the hand and exclaimed, "You, sir, are the greatest amateur athlete

(Continued on page 15)

## "Sword Wit Sharpener"

Deadline: December 1, 1958

PUZZLE NO. 47



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(Cut along dotted lines)

### Saul Is Converted

Acts 9

#### CLEWS ACROSS

- 1 "He said, Who art thou, ...?"
- 4 The Wise Men came from the ...
- 8 "He trembling ... astonished said"
- 11 Observation post (abbr.)
- 12 "A certain disciple at Damascus, named ..."
- 14 Each (abbr.)
- 15 "Proving that this is ... Christ"
- 17 Equip. — i —
- 18 "It is ... for thee to kick against the pricks."
- 20 Son of Seth and grandson of Adam (Gen. 4)
- 21 One who hoos
- 22 Diminutive of Edward
- 23 and 58 across—"It shall be told thee ... thou must ..."
- 25 Form of the verb "will"
- 28 Doctor of Medicine (abbr.)
- 29 Exclamation
- 30 Title of respect
- 31 "He might bring them ... unto Jerusalem."
- 32 Brilliant star
- 33 Air Corps (abbr.)
- 35 Old Measurement (abbr.)
- 36 "Hearing a voice, but seeing ... man"
- 37 Horsepower (abbr.)
- 38 "Saul, Saul, why persecutest ... me?"
- 39 "I ... heard by many of this man."
- 41 Board of Trade (abbr.)
- 42 Rip
- 44 Fruit drink, — d —
- 46 Consume
- 48 Rowing implement
- 49 "But ... that heard him were amazed."
- 51 "Desired of him ... to Damascus to the synagogues"
- 54 Large, woody plant
- 55 City in the lowlands of Judah (Josh. 15), E — — —
- 56 "Jesus, that appeared unto thee in the way as thou camest, hath sent ..."

- 57 "How much evil he hath done ... thy saints"
- 58 See 23 across.

#### CLEWS DOWN

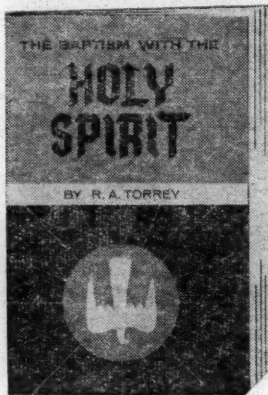
- 1 Ardent affection
- 2 "When his eyes were ... , he saw no man."
- 3 "He was three ... without sight."
- 4 "And he fell to the ..."
- 5 Species of blackbirds
- 6 "Sent me, that thou mightest receive thy ..."
- 7 Territorial Army (abbr.)
- 9 A Benjamite, grandfather of Saul (I Chron. 8)
- 10 Father
- 13 "I will ... him how great things he must suffer."
- 16 Straight slender stick
- 19 "... and go into the city."
- 23 "I am Jesus ... thou persecutest."
- 24 Place in the northeast of Canaan (Num. 34)
- 26 "About him a ... from heaven"
- 27 Snare — o —
- 28 "When he had received ... , he was strengthened."
- 29 "And suddenly there shined round ... him a light."
- 32 Victorian Order (abbr.)
- 34 "For he is a ... vessel unto me"
- 36 "As he journeyed, he came ... Damascus."
- 39 Exclamation
- 40 "And Saul ... from the earth."
- 41 "To ... my name before the Gentiles"
- 43 "There fell from his ... (s) as it had been scales."
- 45 Butter substitute
- 46 Kind of tree, u — —
- 47 Greek letter
- 50 "They ... him by the hand."
- 52 Trainmaster (abbr.)
- 53 Ream (abbr.)
- 54 Same as 57 across

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with a correct entry for  
Puzzle Number 47

## The Baptism With the Holy Spirit

By Dr. R. A. Torrey



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1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. Entries will not be returned.

3. In order for you to receive the book, *The Baptism With the Holy Spirit*, your entry must be postmarked by midnight, December 1, 1958. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 47 will appear in the December 12 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as

many as thirty coupons will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items, and always include your complete address.

### Answer to Puzzle No. 44

TO ACT R NOW  
THIS JESUS HO  
HALOS MITE IR  
ETU HATH GOD  
I SLAIN HEL S  
RAISED UP EL  
BG S OS H IN  
HAND WHEREOF  
OSSET ED APES  
WE ALL ARE O  
DOR A I KNOW  
B WITNESSES E  
E NAME MENER



## Crowns For Christians

(Continued from page 14)

in the world to-day!" It was a moment to be proud of, and the Indian could be excused if a feeling of gratified elation filled his breast at such a time. But after his return to America certain men began an investigation into his past, finally they discovered that one summer while still a student in a Government School, Thorpe had played on a village baseball team for a few dollars a week. This fact disqualified him from entering an amateur contest. When it was put before the King, he had to write to the Indian demanding the return of his trophies. The poor lad was nearly heart-broken, but he sent all back and wrote a straightforward letter in which he begged His Majesty not to think too hardly of him, reminding the King that he was "an ignorant Indian boy," and did not know he was violating any rule in entering the games after having taken money for sport. But his ignorance of the requirements could not save him from losing his wrongly-bestowed honors. While no kindly person could feel other than sympathetic to Thorpe, yet all had to acknowledge the righteousness of the King's ruling.

And so will it be with those who are seeking after an incorruptible crown. The rewards will only be for those who "strive lawfully," who "have observed the rules" laid down in the Word of God.

There may be great self-denial, intense devotion, and deep earnestness, while after all one's entire program of life and service may be thoroughly unscriptural. Therefore the need of knowing the Bible and "going by the Book." Much that passes for Christian service today is merely fleshly activity. Much that is dignified as "church work" is thoroughly opposed to the divine revelation as to the

church and its responsibilities. Much that is counted as evidence of spirituality is simply natural refinement, and in no sense the result of the inworking of the Spirit of God. Much that is "highly esteemed among men" is an "abomination in the sight of God."

The service which will meet His approval, and which will be rewarded at the judgment-seat of Christ, is that which is of the Holy Spirit in accordance with the Word of God. Nothing else will stand the test.

Men may weary themselves in seeking to "build up the cause," as it is called, and may display most commendable faithfulness to "principles" which they believe to be sound and right, only to find "in that day" that time and labor have gone for naught because they had no "thus saith the Lord" to varrant the efforts they have put forth. Our thoughts will not change God's Word.

It is of primary importance that the laborer devote much time to the prayerful conscientious study of his Bible, in order that his mind may be directed by the Truth, and that he may thus learn to readily detect what is contrary to sound instruction.

Otherwise he may have to look back with regret on wasted energies and wasted years that might all have been devoted to the glory of Christ, but were devoted to the building up of some unscriptural system instead, and therefore will be consumed when "the fire shall try every man's work of what sort it is."

The apostle did not want to "run in vain" nor "labor in vain." Nor should we. Rather let us seek to make every day count for God as we pray: "Order my steps in Thy Word."

### "Respect for the Reward"

But shall we work with reward in view? Is not this selfish? Is it not better to ignore this matter altogether and to work alone for Christ? These are questions often asked and not to be lightly turned aside.

Surely we would not have so many exhortations to see to it that we do not lose our reward if the Holy Spirit did not intend that we should have the crowns in view.

Of Moses we read that,

"By faith he, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he HAD RESPECT unto the RECOMPENSE of the REWARD."—Heb. 11:24-26.

He weighed what Egypt could offer over against what God by His Word had promised to His people, and all Egypt's glory seemed lighter than air in comparison with the praise of God. Nor was it selfishness that thus led him to have "respect unto the recompense of the reward." He knew that God is glorified, as His people learn to esteem His favors in the right light.

Years ago, after the present writer had been speaking along the lines of truth indicated in these papers, a modest Christian woman came up to him and asked, "Am I to understand that you are working for reward, that you are looking forward to receiving a crown?"

"Yes," was the reply; "I should rejoice indeed to be crowned by Him whose servant I am, in that day."

"Well," she exclaimed, "I am disappointed in you! I hoped you labored unselfishly out of pure love for Christ, and not with any expectation of reward. For myself, I only desire to please Him, and I am not at all interested in the crowns."

"But, Madam," she was asked, "do you recall what we are to do with the crowns if we are so happy as to win them?"

Instantly her face changed. "Oh," was the answer, "I had not thought of that. It does say somewhere—doesn't it?—that they cast their crowns at His feet!"

"Yes, that is it! And how sad it would be to have no crown in that day. You see we do not—we shall not—take any credit to ourselves for work performed, for service rendered here on earth;

for when we have done all, we can but say, 'We are unprofitable servants; we have done that which it was our duty to do;' but we shall cast our crowns adoringly at His once pierced feet as we join in the song of praise, 'Tis Thou who art worthy, Lord Jesus. 'Tis Thou!'"

Her eyes filled with tears as she softly said, "I should indeed want a crown for that glorious occasion, I have been mistaken. I shall seek to labor for Him in view of the reward." And surely every blood-bought one instructed out of the Word will echo her sentiment.

It is well to remember how, while on earth, He was in the habit of saying (as the tense actually implies), "It is more blessed to give than to receive." So it will add to His joy to be able to bestow upon His victorious saints the reward which He has prepared beforehand for them. He would have each one to be numbered among those who keep the word of His patience and overcome the world, in order that, having suffered with Him, they may reign with Him in the glory of the coming displayed Kingdom.

When He comes forth to reckon with His servants, and "to see what each one hath gained by trading" with the talents or pounds entrusted to him, it will be His delight to recognize what His grace has wrought in them by the power of the indwelling Holy Spirit. In honoring them He is really glorifying the Father's name and His own name. Who in that day would be willing to miss His "Well done, good and faithful servant, enter thou into the joy of thy Lord"?

And what satisfaction it will give to the one who has toiled on amid difficulty for Him in the day of His rejection when He says, "Thou hast been faithful in a few things; I will make thee ruler over many."

And yet it is not merely for crowns we labor, but that we may please Him who hath called us to be His soldiers. His approval will make up for all man's misunderstandings and persecutions. "Therefore we labor, that whether present or absent, we may be acceptable to Him."

But sometimes we fail to realize how appreciative He is of little things, of hidden devotion, of faithfulness in the daily round. We are too apt to think we must "do some great thing," serve in some public capacity, to earn the victor's wreath. But this is a mistake. He values all that is done out of love for Him whether it be seen of men or not.

I recall a burdened little mother who said to me once:

"I cannot win a crown, for I have no opportunity to serve as I would like. In college I had dreams of a life devoted to Christ's work. I was a 'student volunteer' and expected to become a missionary but about the time I graduated I met Charlie, and soon we were married. That ended my dreams of going out as a herald of the cross. In the years that have past, ill-health, the rearing of six children, and much ill-fortune financially have made it impossible for me to do anything for the Lord, and so I can never win a crown!"

But I pointed out that the godly testimony of a devoted wife and mother, the rearing of a family for

(Continued on page 16)

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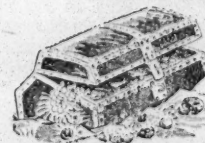
and all through the house, not a creature was—but wait! Someone IS stirring! Oh, I see what it is now... Some member of the family is so engrossed in reading a book he got for Christmas that he can't seem to go to bed. And no wonder—he's reading

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(Continued from page 15)

The feeblest invalid can help to show someone the way of peace and so obtain the crown of rejoicing.

And now in closing may I affectionately press upon the Chris-

Each believer is a servant as well as a son. To each is given some special gift and some particular line of service. It may be of either a public or a private nature. But it is a stewardship committed to him of the Lord.

vice, and learned twenty years after of one saved through a trace given out on the last day in which he did that work, who had taken it up himself as a ministry to needy men and after that long lapse of time met his benefactor

"Here am I; send me."

(Published by Loizeaux Bros., Inc., 19 West 21st St., New York 10, N. Y. under title SALVATION AND REWARDS—pamphlet, 15 cents.)

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